65p

THE Unexplained

MYSTERIES OF MIND SPACE & TIME

Jung and psi
Who killed William Rufus?
American kangaroos
Dead soldier's tale
Bright beasts

149

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THE Unexplained
MYSTERIES OF MIND SPACE & TIME

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In next week's issue

Pools of water appeared from nowhere, gloves clenched themselves into fists, and the figure of a cowled monk terrorised the Pritchard family of Pontefract. We tell the horrifying story in **Ghosts**. 'Everyone will become a millionaire . . . money will be thrown out of windows' – this was one of the remarkable predictions made by the **French prophet** in 1914. We examine his prophecies. What really happened to forester Robert Taylor at **Livingston**, Scotland, in 1979? Was he, as he claimed, attacked by robots controlled by a 'flying saucer'? Most people believe the **Princes in the Tower** were murdered on the orders of their uncle Richard III – but was this the truth? In **Radionics** we look at the 'black box' of George de la Warr – believed by many to be a tool for miraculous diagnosis, by some to be a fraud

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The ruthless, illiterate and homosexual tyrant William Rufus was mysteriously killed by an arrow in the New Forest after only 13 years on the throne. FRANK SMYTH investigates an unsolved homicide of 900 years ago

Who killed the king?

A STONE OBELISK standing in the leafy heart of the New Forest near Brockenhurst, Hampshire, England, has for hundreds of years been known as the 'Rufus Stone'. It supposedly marks the spot where William II of England was killed by an arrow on 2 August 1100 while he was out hunting.

According to the chroniclers of the day (all of whom were clerics) the King's death was divine retribution for his irreligious lifestyle, and had been clearly foretold in prophecies that he had chosen, fatally, to ignore. To later, less superstitious, historians his death was a happy accident that rid the throne of a wastrel monarch and brought his virtuous brother Henry to power. Only since the late 19th century has it been suggested that the 'Rufus Stone' commemorates one of the most ruthless and cunningly planned assassinations in history.

Second surviving son of William the Conqueror, William Rufus was born about 1060 in Normandy, France, and was brought to London soon after his father's coronation. He grew up to be an ebullient youth who loved drinking, hunting and horseplay; short, stocky and massively strong, he had yellow hair and a ruddy complexion, which earned him his nickname 'Rufus'.

On his death William the Conqueror left Normandy to his eldest son Duke Robert, the throne of England to William Rufus, and £5000 in silver to his youngest son Henry, adding enigmatically, according to *The ecclesiastical history* of the monk Ordericus Vitalis, that in due time Henry would succeed to everything, and 'surpass your brothers in wealth and power'. Although many of the Norman barons disapproved of dividing Normandy and England, and wanted Duke Robert to reign over the combined kingdom, William Rufus was nevertheless consecrated King of England at Westminster by Archbishop Lanfranc three days before Michaelmas day 1087.

Headstrong from the start

Even though Rufus owed his coronation to the willing co-operation of Archbishop Lanfranc, he seemed right from the outset of his 13-year reign deliberately to antagonise the Church and make bitter enemies of his bishops. At that time there were two claimants for the title of pope, and Rufus chose to recognise Clement III, the 'antipope', as the rightful pontiff, even though the Church and most other European monarchs elected to pay homage to Urban II, who ruled from the Lateran Palace in Rome. But even to Clement, Rufus's recognition amounted to no more than a nod of the head; anticipating

Previous page: a stone obelisk (above) in a glade in the New Forest is reputed to stand on the spot where William Rufus was killed by an arrow while hunting. Throughout the medieval period hunting was a particularly popular royal pastime: (below) King John (1167–1216) hunting deer with hounds, from a manuscript in the British Library

Henry VIII by about 450 years he argued that no pope had jurisdiction in the kingdom of England.

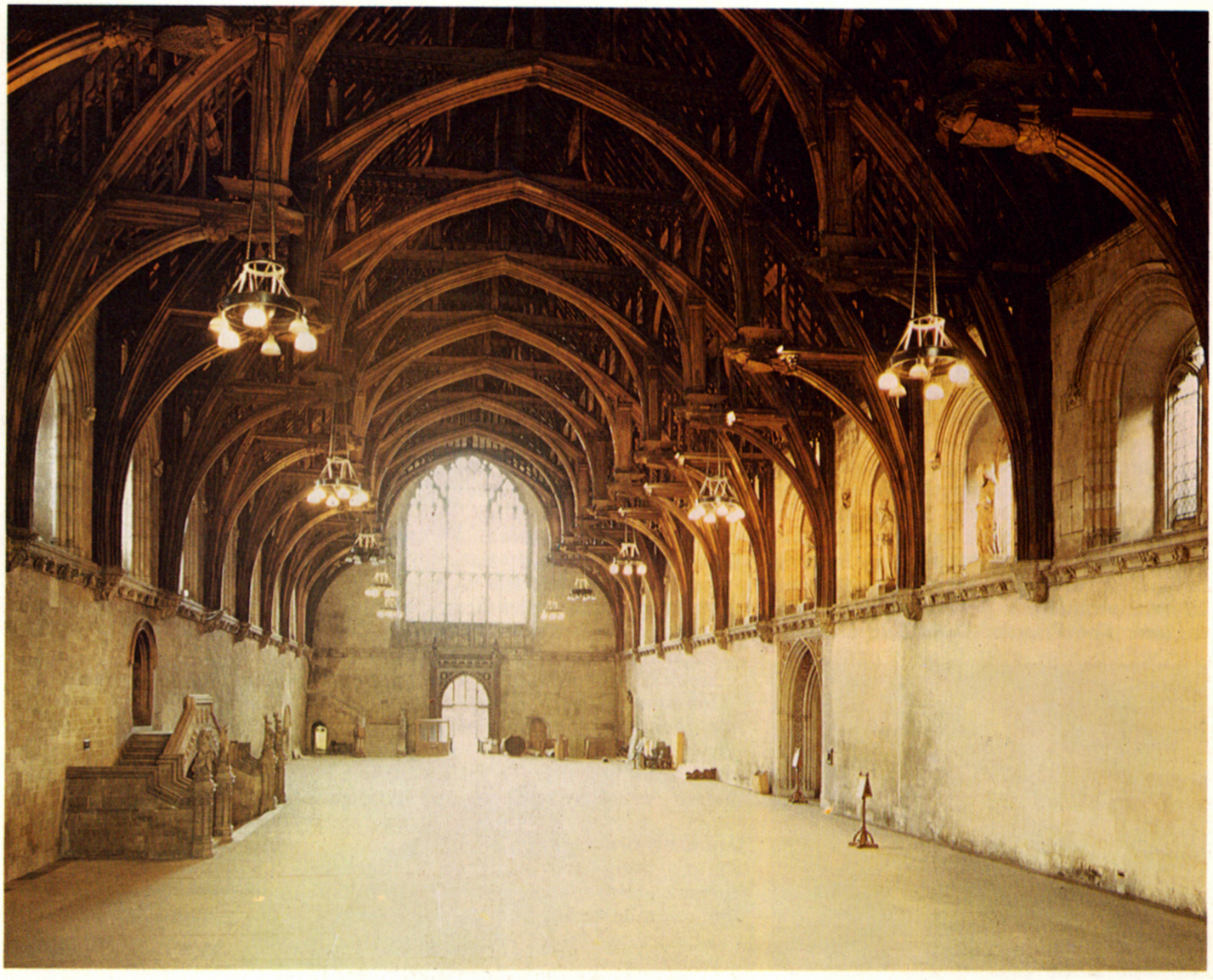
One of Rufus's innovations to increase his income was to allow livings that became vacant through the death of the incumbent to remain vacant – while the King collected the revenues. Or, instead of simply appointing a new cleric to the office, he would sell it to the highest bidder. He also had a reputation as a free thinker, and he actively encouraged the hated Jews to settle in his kingdom. On one occasion he set up a mock debate between the bishops of England and the Jewish rabbis on their faith. 'And by the Holy Face at Lucca,' he declared (according to William of Malmesbury), 'if the Jews have the best of the argument, I will myself turn Jew.'

None of these antics endeared him to the bishops. He was accused of being a member of the heretical Cathar sect (which was unlikely) and of being a homosexual (which was very likely). Nevertheless, he was popular with the people of London, and the practical achievements of his reign were considerable. He made a new survey of England to update his father's Domesday Book, defeated the invading Scots (under King Malcolm) at Alnwick, subdued the Welsh and crushed the conspiracy of the De Mowbray and De Lacy families against him. He gave financial support to his brother Robert's crusade to the Holy Land (which resulted in the capture of Jerusalem from the Saracens); he rebuilt the derelict township of Carlisle, transforming it into a handsome and prosperous city; he added to the Tower of London, and built the first stone bridge across the river Thames (the original London Bridge) and the great hall at Westminster, which remains his finest memorial.

After the death of Archbishop Lanfranc in 1089, Rufus left the see of Canterbury vacant for more than three years – a scandal that could not be allowed to continue. In 1093 the bishops urged him to appoint the 60-year-old monk Anselm Archbishop of Canterbury. Anselm was at that time abbot of the monastery of Bec in Normandy. He was very devout, and kept a monk beside him as his 'monitor', whose duties were to remind the Abbot of the virtue of obedience by telling him when to get up, when to go to bed, and when to eat. Anselm would even wake his monitor in the middle of the night, and humbly ask permission to turn over in bed. These irritating habits were reported to Rufus as evidence of Anselm's holiness, along with the assurance that 'He is a godly man, who has no earthly wish.'

'Indeed?' retorted Rufus. 'No earthly wish except, I suppose, to be made Archbishop of Canterbury.'

William the Conqueror (top), King of England from 1066 to 1087, was a man of austere moral character and punctilious in his religious observances. His ebullient son William Rufus (left) enjoyed life to the full and earned himself a reputation for being irreligious and decadent. On his death his brother Henry (below) succeeded to the throne, and has gone down in history as an upholder of law and order; curiously enough, several relatives of Rufus's supposed killer were given preferment at Henry's court



Despite Rufus's reputation as a wastrel, he left some solid achievements behind him. He rebuilt the derelict town of Carlisle, added to the Tower of London, built the first stone bridge across the Thames (the original London Bridge) and erected for his own glory the magnificent hall (above) at Westminster

This story was told by Anselm's friend Eadmer, in his *History of modern times in England*. He also related how, reluctantly, Anselm accepted the appointment. To please his new archbishop, Rufus belatedly acknowledged Urban II as the rightful pope; yet despite this the King and Anselm remained at loggerheads for four years over the question of papal supremacy. Matters came to a head over the question of the *pallium*: Anselm wanted to go to Rome to receive this official badge of office from the hands of Urban II himself. Rufus refused to give him permission to go. Finally, in 1097, Anselm left England without permission, thus making it impossible for him to return. Rufus promptly seized all his estates. In Rome, Urban denounced Rufus for having 'expelled' Anselm; and two years later, at a Vatican Council, the Bishop of Lucca proclaimed Anselm a victim of tyranny: 'Robbed of his goods, cruelly treated, he has sought justice from the Holy See.'

Pope Urban promised that the matter should be looked into.

'The sooner the better,' exclaimed the Bishop, rapping on the floor with his pastoral staff. 'Think on divine judgement.'

From that time a series of menacing events began which ended with the King's death in the New Forest.

Throughout that summer of 1099, as William of Malmesbury records in *Deeds of the kings of the English*, supernatural happenings were reported up and down the kingdom:

> the devil visibly appeared to men in woods and secret places, and spoke to them as they passed by. Moreover, at Finchampstead in Berkshire, a well flowed so freely with blood for 15 whole days that it discoloured a neighbouring pool.

In the north, the Sun and the Moon stood still for a time, while around the coast whole villages were deluged by tidal waves. Thunder, lightning and winds wreaked havoc on crops and destroyed the towers of several churches. These were all omens, the priests asserted, warning the King to mend his ways.

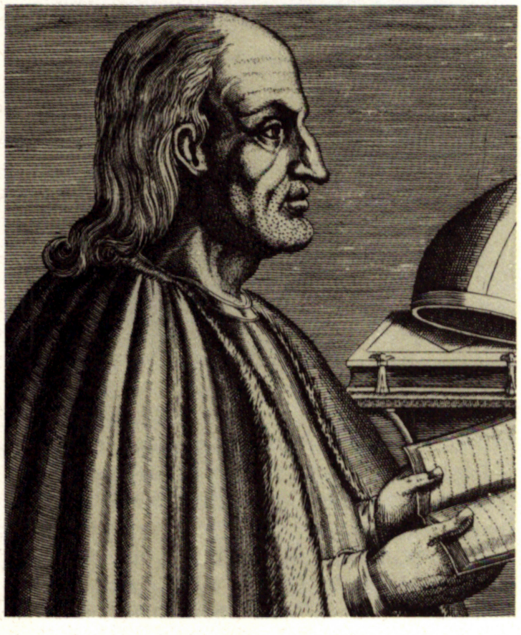
But Rufus laughed heartily when he heard the tale about the well flowing with blood,

and pointed out, reasonably enough, that if God was destroying church towers, he was damaging his own property.

In the early summer of 1100 a message came from Serlo, Abbot of the convent of St Peter at Gloucester, which was famous as a centre of visions and prophecies. One of his monks had dreamed that he saw the Virgin Mary 'praying to the Lord to deliver England from the tyranny of William'. The Lord apparently replied, 'Be patient; in a little while you shall be avenged and redeemed.' This was scarcely a tactful vision to relay to a tyrant – yet no action was taken against the Abbot or his convent.

On 1 August Fulchered, Abbot of Shrewsbury, preached a remarkable sermon at Gloucester. England, he said, was smitten with 'leprosy' to the 'very crown of the head'. But the Lord was coming to avenge; there would be a 'sudden change; the bow of divine judgement is already bent, and the arrow is drawn from the quiver even now.'

On 2 August Rufus was due to go hunting in the New Forest. The previous night seems to have produced a plethora of prophetic dreams. The Prior of Dunstable dreamed



that the King's armourer presented Rufus with a quiver of five arrows, and that this boded ill. William of Malmesbury recorded that the King himself had dreamed 'he was let blood by a surgeon, and that the stream [of blood] reaching to heaven clouded the light and obscured the day.' A foreign monk at court dreamed that Rufus committed a 'gross outrage' to the crucifix, whereupon the figure of Christ kicked him in the mouth, causing him to fall on his back, and belch fire.

When this last dream was told to the King he burst into loud laughter and said, 'He is a monk and dreams for money. Give him a hundred shillings.'

Nevertheless, says William of Malmesbury, the King was 'not unmoved, and hesitated a long time whether he should go out hunting as he had planned.' He put off the outing until after he had dined, and then set out into the forest with a small party consisting of his brother Henry, several barons, his armourer Ralph of Aix and 'Walter, surnamed Tirel'. The party were using arbalests, a form of crossbow.

Ralph of Aix offered the King a present of arrows; perhaps with the Prior of Dunstable's warning in mind, Rufus asked Ralph to carry them. What happened next was described by several contemporary chroniclers; all were agreed it was an 'accident' and that it was Walter Tyrell who shot the fatal arrow. According to Matthew Paris,

> When a great stag passed before him the King shouted to Walter Tyrel, a knight, 'Shoot, damn you.' The shaft flew, and glancing off a tree, pierced the King full in the heart, so that he instantly dropped dead.

William of Malmesbury's account said the

> headstrong and reckless Walter pierced the royal bosom with a fatal arrow. The smitten King uttered no sound, but breaking off as much of the shaft as stuck out of his body forthwith fell on his wound, and so hastened his death.

A further detail added by Gervase of Canterbury was that 'When he [the King] let fly an arrow at a stag which was against the sun, he himself, struck by an arrow, fell and died.'

Unceremonious haste

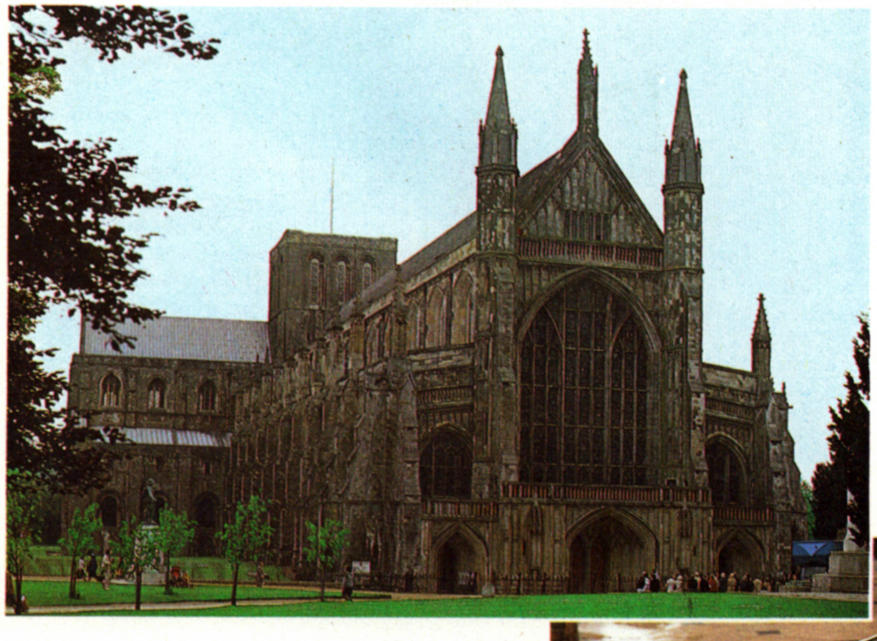
Rufus's body was placed in a charcoal-burner's cart and carried to Winchester, about 25 miles (40 kilometres) away, where it was buried hastily without ceremony under the cathedral tower. Henry, the King's younger brother, had apparently got separated from the main party and was not present at Rufus's death, but he certainly heard about it quickly enough. He arrived at Winchester before the body itself, stripped the royal apartments of their treasure, and hastened to Westminster, where he was crowned king just three days later.

Before his coronation Henry signed a document that had apparently been drawn up well in advance. It granted freedom to the 'Holy Church' and a pardon for all acts of murder committed prior to his coronation. The new King then invited Anselm to return to his see of Canterbury – and begged his pardon for being crowned before he arrived. Everything showed signs of being tidied up with unseemly haste.

Walter Tyrell fled immediately after the killing and crossed the Channel to Picardy; he was never to return. But although it was generally assumed that he was the one who had loosed the fatal arrow, he was never charged with murder, nor were his lands confiscated or his relatives harassed. And according to Suger, Abbot of St Denis, with whom he stayed for a time:

Rufus's rift with Archbishop Anselm (left, from a 16th-century engraving) precipitated the sequence of prophecies and portents that ended in his death. Apart from Rufus's own irreligious lifestyle, his court was condemned by the monkish chroniclers of the day for the 'vain and foppish' forms of attire adopted by the gilded youth of Norman England, who wore flowing garments and extravagantly pointed shoes, and let their hair grow long like women (above)

After Rufus was fatally struck down by an arrow in the forest, his body was placed on a charcoal burner's cart and taken as quickly as possible to Winchester. There it was buried in the cathedral (below) without any of the ceremony proper to a king. The tomb (bottom) marks Rufus's burial place under the cathedral tower. Only three days after Rufus's death his brother Henry was crowned king at Westminster; his suspiciously hasty coronation suggested that he was unnaturally anxious to consolidate his position



> It was laid to the charge of a noble, Walter Tirel, that he had shot the King with an arrow; but I have often heard him . . . solemnly swear that on the day in question he was not in the part of the forest where the King was hunting. . . .

At the court of the new King, Tyrell's in-laws became favourites. Two of them were his wife's brothers, Gilbert and Roger de Clare, who had been present when Rufus was slain; another brother-in-law, Richard, was made Bishop of Ely in the first weeks of Henry's reign. William Giffard, another Tyrell relative, received the see of Winchester. In modern terms, it was as if the relatives of Lee Oswald, President Kennedy's supposed killer, had been given important posts in Lyndon Johnson's administration.

But if Walter Tyrell did not kill Rufus, why did he flee? The obvious answer is that he was covering up for the real murderer.

Rufus had made the all-powerful Church his bitterest enemy. He had defied Archbishop Anselm, who had taken his complaints to Pope Urban II in Rome. Possibly a plot was hatched at the Vatican Council in 1099; certainly the tales of ill-omen that circulated in England that year seem, in retrospect, calculated to prepare the minds of ordinary people for some momentous happening.

Prophecies specifically threatening the life of the King followed. First Serlo's dream, then Fulchered's warning delivered the very day before the 'accident'. On the night before Rufus's death a number of people had prophetic dreams, including apparently Archbishop Anselm, who dreamt that St Alban received a flaming arrow from God, threw it down into hell, and cried, 'Take it, Satan, and take therewith this William the Tyrant into thy keeping.'

All the accounts of the death by the ecclesiastical chroniclers are remarkably consistent – as if they were all toeing a party line. But one account, by the 12th-century Anglo-Norman verse chronicler Wace, tells a different story. On the day Rufus died, Henry was hunting in another part of the forest. The string of his bow broke, and he sat down beside a cottage to mend it. An old peasant woman from the cottage asked an attendant who Henry was. When told he was the King's brother, she replied that the King's brother would soon be the king himself. 'My prophecies are never wrong,' she added.

Did the old woman know of a plot? Or was the story a belated attempt by Henry to establish an alibi? It is certainly strange that he rushed off in such haste to take possession of the royal treasure, and claim the crown his father had said would one day be his.

All things wise and wonderful

The amazing abilities demonstrated by some animals in the wild are frequently due to innate genetic 'programming', but sometimes, it seems, to intelligence. The two kinds of skill are surveyed by FRANCIS KING, who relates them to animal longevity

FOR HUNDREDS, EVEN THOUSANDS, of years men have told one another stories supposedly illustrating the remarkable intelligence of both wild and domestic animals.

In one such anecdote, related in numerous different forms from classical times until the last century, the narrator tells how he has seen a fox ridding itself of parasites. The animal carefully gathers up strands of wool, left by sheep when they rub themselves against bushes or posts. The fox shapes them into a ball with its paws, picks up the ball in its mouth and hurries off to the nearest pond or stream.

On reaching water the fox very slowly retreats into it, tail first, until only the ball of wool and the tip of the fox's muzzle are above water. As the fox goes through this process the fleas and other parasites that afflict it hasten away from the advancing water. Eventually they are all concentrated in the wool. The fox then releases the ball into the water and hurries back to his den, free of all unwelcome guests.

If this story were shown to be true it would indicate either remarkable genetic programming or, more probably, high intelligence and 'insight' (see page 2902), for a fox could hardly have discovered this process by trial and error.

Alas, the story would seem to be, like many similar anecdotes, purely apocryphal, for no incident of this sort has ever been reported by any experienced and reliable observer of wild life.

Animal tool users

Nevertheless, there are many well-authenticated examples of animals engaging in intelligent and purposive activity that seems to have been based on something analogous to human reasoning rather than on an instinctive pattern of behaviour. Thus tool-using activities, once thought to be confined to Man, are to be found, not only in chimpanzees and other higher primates but also in several other species. Recently, for example, a badger of genius appears to have discovered for itself how to thresh grain.

Evidence of this achievement was found by Mrs Plummer of Kent, an amateur naturalist who had for some time been an avid observer of badgers. After noticing wheat

Two examples of tool-using among animals. A young Egyptian vulture (right) is seen here with a stone with which it is about to attack a prey that cannot escape – an egg. The tool-using finch (below) is one of the many species of Darwin's finches. It uses a thorn to poke a grub out of a crevice in tree bark, holds the thorn under one claw and eats the grub, then resumes its probing

Left: the cunning of the fox, according to Aesop. In this fable it saves one of its cubs from an eagle by counter-attacking with a burning brand stolen from Man. Traditionally the fox has been the exemplar of animal craftiness – but does it have a genuine ability to solve new problems?

husks in badger droppings – the excreta of wild animals often provide important information about their diets – Mrs Plummer investigated nearby arable fields. She found a field of wheat with badger tracks leading into it and indications, in the shape of headless stalks, that badgers were harvesting it. At one place, where a badger track from the wheat field entered adjoining woodland, she found the splintered trunk of an elder tree. Around it were piled wheat husks, and more were to be seen in the crevices of the splintered stump. Over the next two weeks or so the quantity of husks steadily increased. It would appear that badgers were using the stump as a primitive threshing device, dragging the wheat heads through its crevices and thus extracting the grains from the green husks that enclosed them.

Other animals besides badgers and chimpanzees use tools on some occasions. Sea otters, for example, are known to employ stones to smash open the shells of abalones. The use of tools has even been observed in some bird species. There have been laboratory observations of blue jays tearing strips from newspapers and using them as rakes to pull food into their cages. Similarly, the wild woodpecker finch naturally picks up cactus spines with its beak and uses them to extract insects from cracks in tree bark, while the Egyptian vulture breaks open eggs by picking up stones and using them as hammers.

In the last two cases it is possible that the birds' behaviour is genetically programmed, originating in chance mutations that favoured survival. But it is difficult to believe that this is so in the case of the blue jays, for no similar behaviour has been noticed in the wild – nor would it be needed.

'Bird-brained' is a traditional term of abuse, and certainly the brains of birds are small in comparison to those of human beings and many other mammals. But they are extremely complex, the product of millions of years of evolution, and we tend to underestimate avian intelligence. It seems, for example, that some birds can appreciate the concept of number, even if they are unable to compute. *The Oxford companion to animal behaviour* states that: 'A jackdaw . . . has been taught to choose the lid which has the same number of spots (up to five) as a card, even when the spots differed in size, shape or distribution.' The same source reports an experiment in training a grey parrot: a sequence of a certain number of notes was played to it on a flute, or a light placed in front of it was flashed a certain number of times, and the bird was able to take the same number of pieces of food. Such 'number recognition' (the skill is too simple to be regarded as counting) is an important indicator of animal intelligence.

A clever sort

As one might expect, chimpanzees and other members of the monkey family perform exceptionally well when subjected to tests of matching ability. For example, they can be taught to pick from a random collection of objects all those that are of the same colour. A star performer in this type of test was Viki, a female chimpanzee brought up in an almost totally human environment by two psychologists. Viki was able to sort random sets of objects into piles according to their shape, their colour, or their form. Of her own volition she would sometimes change the basis of classification; for example, she would first sort the collection into piles, each of a

particular colour; she would then amuse herself by re-sorting them into three piles according to their size; finally she would re-sort them according to whether they were square, circular or triangular.

Some animal intelligence experiments are applicable to only a limited range of species: for example, the tests in which chimpanzees build towers of boxes in order to reach food cannot be applied to fish. Even if a trout or a salmon had the intelligence of an Einstein it would remain physically incapable of piling up boxes. But there are some simple tests of animals' ability to learn that can be applied without a great deal of variation to members of many different species. Typically in such experiments the animal will be taught to obtain food by operating a lever, with its paw, bill or snout.

The results of such tests are surprising. On the one hand they sometimes reveal marked differences between two closely related species; on the other they sometimes show similarity in ability between two species that are very far apart on the evolutionary family tree. Thus there are no significant consistent differences between the performances of goldfish, chimpanzees and pigeons. Most people regard chimpanzees as far more intelligent than goldfish, but they may be misled by the fact that chimpanzees behave in ways like those of human beings, and goldfish do not.

It is possible, too, that the laboratory experiments devised to test chimpanzee intelligence are biologically biased, labelling behaviour similar to that of human beings as evidence of high intelligence, when it is, in fact, a by-product of a particular physical construction – the possession of arms and legs and the consequent ability to climb, walk upright, reach out, and manipulate objects.

Right: newly hatched tadpoles hang from the old spawn in which they developed. Frogs breed in huge numbers but only a tiny proportion survive to maturity. If there is some change in the environment that threatens the survival of the species, some at least of each generation are likely to be well adapted to the new circumstances and they will be the ones that survive. The result is that the species as a whole rapidly adapts to the new environment by genetic change. There is little need for flexibility of behaviour – that is, intelligence – in each individual organism

Above: a sea otter breaks open a clam by striking it against an 'anvil' – a stone that it carries on its belly as it swims on its back. In isolation this piece of tool-using behaviour might be a fixed, inherited response. But it is noteworthy that otters love to play, a trait that is regarded by many zoologists as showing high intelligence

Such results have led researchers to devise more complex tests, in which animals are required to discriminate between, say, food containers marked in different ways. To solve these the animal is required to grasp a general rule that it can apply to similar problems. If it succeeds, it is taken that the animal has a powerful learning ability, which, supposedly, correlates with intelligence.

The bright and the dull

A typical problem used in such a test is repeatedly to put an animal's food under, say, the third container of a series to see whether the animal's ability to find it improves with time and how long it takes to become completely accurate in its choice. Variants of this test are to put the food under containers that are chosen at random but that have some sort of marker. In the reverse discrimination test, the nature of the problem is suddenly altered and it is observed how long it takes the animal to adjust to the new situation.

Such tests show an overlap of ability between some birds and some mammals – between pigeons and ferrets, for example. Rats, whose observed behaviour in the wild would appear to indicate high intelligence, come out very badly, their performance hardly improving over a lengthy series of tests. But it has been suggested that this shows very poor eyesight rather than stupidity.

Domestic cats, which their owners sometimes suspect of being more intelligent than themselves, perform very well, equalling the performance of some monkeys but trailing

Above: an adult elephant with young, in East Africa. The offspring are born singly, and each cow will have only four or five in a lifetime. Each individual will probably live for about 50 years in the wild, and it will need to adapt its behaviour flexibly to changes in its environment in that time. Such adaptability is especially necessary since the young are so few in number – which might help to explain why the elephant is, apparently, among the most intelligent of the animals

well behind chimpanzees. Clearly there are real differences of intelligence between species, even if it is difficult to quantify them.

Is there any correlation between intelligence and other qualities possessed by individual members of a species? The answer seems to be a qualified 'yes'. In general, it would seem, the intelligence of the members of a species is roughly proportional to their average life expectancy and is in an inverse relationship to the number of progeny produced by females of the species. In other words, animals that have a long expectation of life, such as elephants, are usually more intelligent than short-lived animals, such as mice, and animals that produce thousands of young each year, such as frogs, are likely to be less intelligent than those that produce only a few – dogs and cats, for example. Why should this be so?

Two types of skill

First, recall that animal behaviour can be divided into two broad categories: that which is genetically programmed, an inborn faculty, desire, fear or way of acting in a particular situation; and behaviour that is learned, based on actual experience.

Examples of these two varieties of behaviour can be seen in the ordinary domestic cat. A cat that has grown up in a European household will mew or in some other way indicate a desire for food when its owner picks up its dish and opens the refrigerator. This behaviour has to be learned. On the other hand a cat does not have to learn to dislike dogs, for this dislike is genetically programmed: kittens normally exhibit hostility and fear when they first encounter a member of the rival species.

In practice, programmed behaviour is often modified by experience. A cat needs no experience to hunt mice, but with practice its skills increase – it learns lessons from the mice who get away.

The distinction is relevant here because a species can adapt to changed circumstances either by evolutionary changes in its repertoire of innate behaviour or by intelligent adaptations of behaviour made by individual animals. Thus the flexibility of the species and the flexibility of the individual can to some extent be substitutes for each other.

The shorter the life expectation of the individuals who make up a species and the greater the number of young they produce, the faster that species will evolve and adapt to new environments or to changes in its original environment. As a matter of pure arithmetic there are always likely to be more mutations among the thousands of tadpoles produced by a female frog than among the four or five calves produced by a female elephant. The frog lacks the intelligence and ability to learn from experience that an elephant possesses, but it is compensated for those by the fact that the species to which it belongs can cope with environmental change by genetic adaptation so much more easily than the elephant can.

Right: cat meets dog in a friendly encounter. Cats have an innate hostility to dogs, which manifests itself in kittens without the need for any parental training. But the cat is also capable of learning radically new kinds of behaviour – given sufficient favourable experience – as this one has done

A pet animal that is allowed freedom to roam the house and streets has to be intelligent in order to cope with the rapidly changing environment that human beings now impose on themselves. It seems possible that the interaction between human beings and animals is actually increasing the intelligence of some domesticated species.

On page 3018: the surprising forms that human-animal relationships can take

Dead men tell no tales

After an 18th-century English sergeant disappeared from a lonely Scottish village, his ghost appeared to a local shepherd and named two men who were subsequently arrested for his murder. FRANK SMYTH reports

A CURIOUS DOCUMENT dated 11 June 1754 lies in the archives of General Register House, the repository of Scottish High Court Records in Princes Street, Edinburgh. It forms part of the Court Record Book for the years 1752 to 1754, and is unique in both legal history and the history of the paranormal – for it tells of the only occasion on which the 'testimony' of a ghost was tacitly admitted as evidence for the prosecution in a British murder trial. The document includes a report of the statement of a 'fervent country lad' named Alexander MacPherson:

> a few nights before, when he was in bed, a Vision appeared to him, as of a Man clad in blue who told the Deponent I am Serjeant Davies but that before he told him so the Deponent had taken the said Vision at first Appearance to be a real living Man. . . . That the Deponent rose from his Bed and followed him to the Door and then it was as has been told that he said he was Serjeant Davies who had been murdered in the hill of Christie aboute near a year before and desired the Deponent to go to the place he pointed ate where he would find his Bones. . . .

The story that emerged when Alexander MacDonald, a forester, and Duncan Clerk, a deer-stalker, stood trial for the murder of Sergeant Arthur Davies of General Guise's 6th Regiment of Foot was a tangled one, reeking of the acrimony that troubled the Highlands in the aftermath of the last great Jacobite rising in 1745. But one clear fact emerged: if it had not been for the persistence of Alexander MacPherson, who saw the vision of the man in blue, the murder might never have come to light.

After the breaking of the clans at Culloden in April 1746, the revenge of the Hanoverian army under 'Butcher Billy', the Duke of Cumberland, on sympathisers with Prince Charles Edward Stuart was immediate and totally ruthless. Wounded men were burned alive or hacked to pieces where they lay, women were raped and murdered, children spitted on bayonets. When the first welter of bloodletting was over, slightly saner counsels prevailed, and although the horror could not be erased the English 'army of occupation' belatedly began to use the rule of law rather than the sword to keep down possible insurgents. Acts were passed prohibiting the wearing of the kilt and any tartan garment, and the keeping or carrying of any weapon except under licence. One of the men assigned to enforce these laws in the area of Aberdeenshire around Braemar and the Linn of Dee was Sergeant Arthur Davies.

In the circumstances it was a perilous task, and one that called for the utmost tact – and, judging by the records, Sergeant Davies was good at it. His regiment, Guise's, had not been present at Culloden, nor had it been particularly active in the area of the Dee during the violent reprisals that followed. In order to cause the least resentment possible, Davies did not wear the hated redcoat uniform but went about his duties in civilian dress most of the time, and cultivated the friendship of the local people. At Christmas

Following the defeat of the Jacobites at the battle of Culloden in 1746, the revenge of the English Hanoverian army on the Scottish rebels was brutal and bloody. Sergeant Arthur Davies was one of many officers of the English army of occupation stationed in villages throughout Scotland to root out Jacobite sympathisers (above: *After Culloden: rebel hunting,* from a painting by Seymour Lucas)

Below: the scattered remains of the isolated village of Dubrach, where Sergeant Davies was billeted with the family of a local farmer

1748 he took the ultimate step of marrying a Scots woman, Jean, and taking her to live with him in the village of Dubrach, where he was billeted with the family of a farmer named Donald Farquharson, who had become his friend.

According to the evidence of his wife, the sergeant was liked well enough by the children of the village, whatever their parents may have felt about him. A 'canny' man who drank rarely, he had managed to accumulate about 15 golden guineas from his army pay, and he would show these to the local bairns, taking the coins from the green silk bag inside the leather pouch that he carried with him at all times. He also dangled his silver watch and chain, and flashed his two gold rings, one of which bore an unusual seal. It was, perhaps, incautious behaviour in view of the hostility and poverty of the people among whom he and his colleagues lived, but Davies liked to cut a dash. Although he did not powder his hair, after the fashion of the military at that time, he wore his long dark locks tied with a black silk ribbon, surmounted by a black hat and silver buckle. His hand-made brogues were also decorated with silver, his well-cut breeches and dark blue coat were silver-buttoned, and his shirt, on the day he disappeared, was of silk.

The 30-year-old sergeant's duties were to supervise two platoons of eight men, one at his own village of Dubrach, the other 12 miles (20 kilometres) away at Glenshee, where his immediate subordinate was a corporal. Twice weekly the two platoons marched to a point midway between the villages for a council between the non-commissioned officers. Their main duty, of course, was to root out Jacobite sympathisers, but even in this Davies seemed eager to follow a *laissez faire* policy. The penalty for wearing tartan was a statutory six months' imprisonment, with transportation for life on a second offence. The sergeant's only punitive act in two years at Dubrach was to 'admonish' a John Growar for wearing a plaid jacket.

At dawn on 28 September 1749, the Dubrach patrol set out with the sergeant at their head to meet the corporal and his men from Glenshee. Davies was carrying a musket, lead ball and powder flask, and told the corporal when they met that he intended to stalk deer in the hills, leaving his men to return to base alone. He had made similar trips before, and although the corporal warned him to be careful he laughed off the caution, pointing out that he was an old campaigner and fully armed. His patrol saw him set off up the braeside, and later reported that he exchanged nods with John Growar, the man he had admonished. As they marched away they heard three clear shots in the distance, and assumed that their sergeant had sighted some game.

Search party

Davies was never seen alive again. During the next few days a search of the area by his two patrols failed to find any sign of him, and when a larger detachment of Guise's under a Captain Molesworth marched down from their station at Strathglass, further north, they fared no better. The terrain was full of natural hazards: crags, treacherous bog, burns that ran swift and deep. It was assumed that the sergeant had fallen prey to one of these, and the search was called off.

The time sequence of subsequent events became somewhat tangled in the accounts of the witnesses, but it seems that it was in June 1750, 10 months after Davies's ill-fated hunting trip, that his friend and former host Donald Farquharson received an agitated visit from a 'fervent country lad' named Alexander MacPherson. He was a young shepherd who lived in a lonely shieling – a single-roomed hut – 2 miles (3 kilometres) south of Dubrach on the slopes of Christie Hill. Eight days previously he had, as he was later to testify to the High Court, had a 'vision as of a man clad in blue' as he lay in bed. At first he took the apparition to be a 'real living man' whom he knew – a brother of Donald Farquharson – but as he rose and moved closer to the shadowy figure by the

Left: the terrain where Sergeant Davies disappeared was craggy and treacherous, with many bogs and deep streams. The murdered man's bones were found on the hill of Christie, to be seen in the background

door he recognised the pale face of the dead sergeant.

The ghostly visitor addressed MacPherson in Gaelic – a fact that later surprised the court, for the English soldier knew nothing of the language. Pointing to a place on the side of the hill of Christie, he asked the young shepherd to 'go to the place he pointed ate where he would find his Bones and that he might go to Donald Farquharson and take his Assistance to the burying of him'.

At first light MacPherson scrambled up the hillside to the spot indicated, and there, half buried under a peat stack, found skeletal remains. The shepherd left everything as he found it and made his way back down to his hut, 'much troubled in his mind'. Later that day he met John Growar, the man whom Davies had warned about wearing tartan, and asked him what to do. Growar bluntly told him to do nothing. But MacPherson approached a local laird, John Shaw of Daldownie, and poured out his tale. Although Shaw was, of course, not a Jacobite – for he still held his lands – he, too, advised silence.

The next part of MacPherson's evidence held a strong indication of the truth of what he said, for to make it public could have had unfortunate consequences for him: when the apparition appeared again, he was sharing his shieling with Isobel McHardie, the wife of his employer.

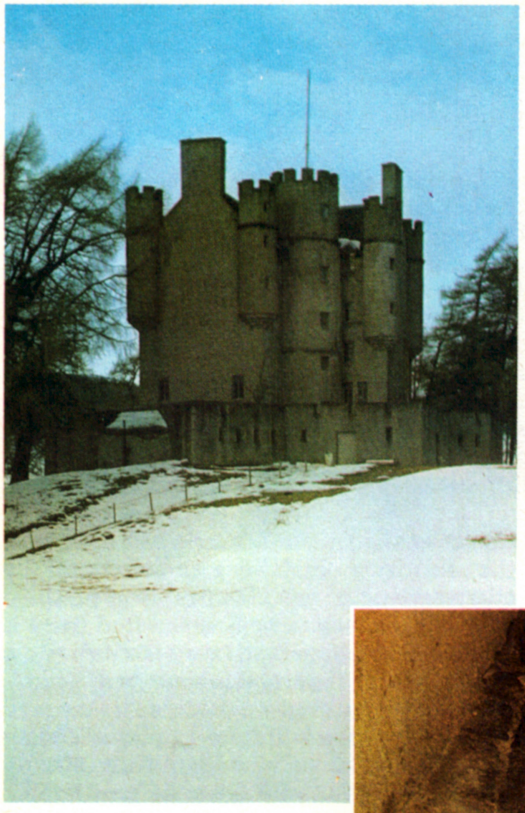
When Isobel McHardie saw the ghost, she was so frightened that she hid under the blanket and refused to come out until daylight. She heard the ghost tell MacPherson that he must seek out Donald Farquharson and give the body a decent burial. He also named his murderers: Alexander MacDonald and Duncan Clerk. The following morning the shepherd went straight to Donald Farquharson and told him the whole story.

Farquharson later testified that he was sceptical of the 'spirit' evidence, but dutifully followed the lad up the hill of Christie. There, under the peat stack, lay a skeleton with a few scraps of dried flesh clinging to it. Hair of the same colour as Sergeant Davies's clung to the scalp, and the tattered blue coat and cracked brogues seemed identical to his, although the silver buckles and buttons had gone. Like Growar and the Laird of Daldownie, Farquharson decided that silence was the best course, but he fulfilled the spirit's request and buried the remains on the hillside. The ghost never appeared to MacPherson again – although there are local reports that the hill is still haunted.

A few months after the burial, the young shepherd was dismissed by farmer McHardie – perhaps because of the liaison with Isobel – and was forced to take employment with Duncan Clerk, one of the men accused by the phantom. Like several local people, MacPherson noticed that Clerk's mistress, Elizabeth Downie, wore two large gold rings, one of them bearing an unusual seal. One day during a row, the shepherd accused Clerk of killing the sergeant. Clerk immediately backed down, pleading with MacPherson to hold his tongue, and giving him a note of hand for 20 pounds Scots, which was later produced in evidence. MacPherson was to state that Clerk also had a green silk purse with gold coins in it.

By now, the story of the ghost and its accusations had circulated among the locals in the area, though it had not reached the authorities. But when a black hat with a silver buckle on it floated into the mill stream at Inverey the miller, perhaps recognising it as similar to the one worn by Davies, took it to

Below: the mill stream at Inverey, where the miller found a black hat with a silver buckle, similar to the one worn by the missing sergeant



Left: Braemar Castle, where the Hanoverian troops were garrisoned, was where Alexander MacDonald and Duncan Clerk were first imprisoned after their arrest. They were probably held in the Laird's Pit (below), a wretched hole in the ground 12 by 6 feet (3.5 by 1.75 metres) reserved for suspected murderers. The pair were eventually transferred to the grim Tolbooth prison in Edinburgh (bottom) to await trial

the military commander of the area, Ensign James Small, who was acting as factor of the forfeited estates of Robertson of Struan. Sharp enquiries by the ensign uncovered the local suspicions, and he arrested Alexander MacDonald and Duncan Clerk, taking them first to Braemar Castle and then to the Tolbooth at Edinburgh to await trial.

There was no apparent reason why MacDonald and Clerk should have borne a political grudge against the sergeant, for the fact that both of them were in relatively privileged positions indicated that they had not been involved in the rising. MacDonald was Lord Braco's head forester, and Clerk ran his own sizeable croft as well as being a deer-stalker. But both had firearm warrants and owned guns, and both had records of theft; MacDonald had stolen money, and Clerk had stolen sheep. Furthermore, according to the evidence of crofter John Grant, they had both left to go deer-hunting on the hill of Christie on the morning of 28 September, the day that Davies disappeared. Apart from MacPherson's ghost story, there was also the tangible evidence of the money given him by Clerk as the price of his silence.

Ensign Small also produced a witness, Angus Cameron, a stranger from Pitlochry, who claimed to have seen two men shoot a man in a blue coat twice while he and his friend Duncan Cameron were visiting the Christie area. He claimed to recognise the defendants as the murderers, but the eyewitness account was slightly marred when it was announced that Duncan Cameron had since been hanged for committing a felony.

Interfering with witnesses

It was on this point that the defence advocate, Alexander Lockhart, seized. He claimed that Ensign Small had been seen in Edinburgh threatening Angus Cameron and two of his colleagues with a sword shortly before the trial, and presented a formal petition to the court that Small should be charged with intimidating witnesses.

At 6 p.m. on 12 June 1754, the jury returned with the astonishing verdict of not guilty. In reply to Lockhart's charge of intimidation, Ensign Small pointed out that he had absolutely nothing to gain from such an action, that his military record was impeccable, and that he had wished only to clear up the mystery. He was given a token sentence, being bound over to keep the peace for a year in the sum of £50.

But there is no doubt that the shepherd, Alexander MacPherson, impressed the court with his straightforward, almost naïve account of what had occurred, an account corroborated by Mrs McHardie. Neither of them had any previous connection with the dead sergeant, and there was no reason why either of them should 'frame' MacDonald or Clerk as the murderers. Indeed, none of the locals had attempted to do so, despite the rumours that circulated, until authority, in the person of Ensign Small, stepped in.

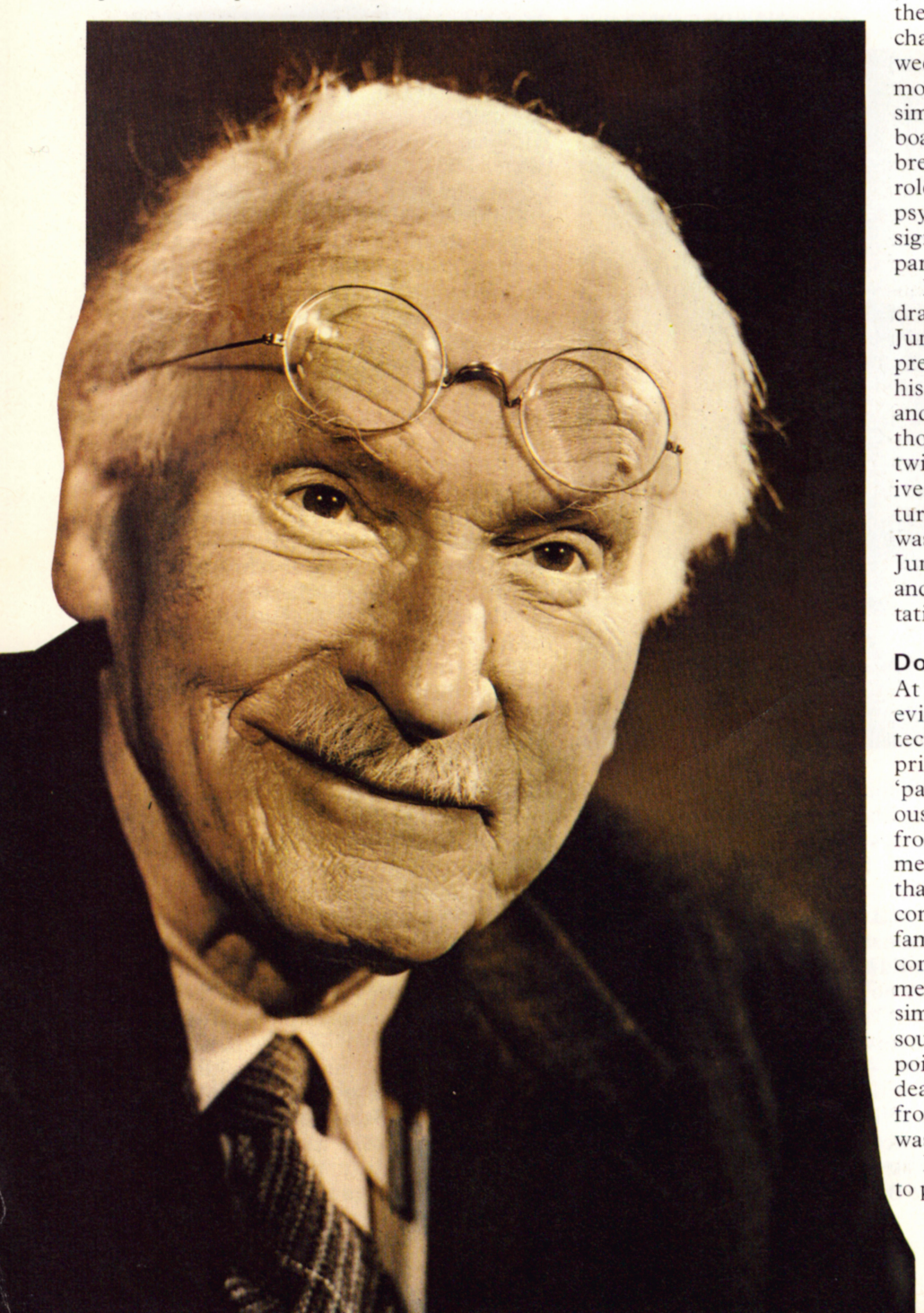
The charge of intimidation against Small in the sense that he 'rigged' Cameron's evidence seems ludicrous, for the very reasons he himself gave to the court. But Ensign Small evidently took his military duties more seriously than did Sergeant Davies, and any questioning by a uniformed officer of the Hanoverian army in those tragic years must have seemed like intimidation to the native Scots. There, indeed, most probably lies the answer to the strange verdict; whatever their faults, MacDonald and Clerk were Scotsmen, and whatever his virtues, Sergeant Davies was a hated English soldier. So, despite the testimony of his ghost, his murderers left the court acquitted.

Jung: no shame in psi

When Freud and Jung had a fierce argument about psi, a bookcase exploded with sound – an example of the PK that scientists did not believe possible. CARL SARGENT looks at Jung's outspoken championship of the paranormal

FOR CARL GUSTAV JUNG, the great pioneering psychologist, parapsychology was much more than a subject for scientific research, academic debate, and theory, because his own life was enriched by almost every kind of spontaneous psi. While his now famous writings on synchronicity may help us to understand its dynamics, without his own psychic experiences he might never have become a psychologist at all.

Carl Gustav Jung (1875–1961), the Swiss psychologist whose open belief in the significance of the mystical and the paranormal caused a final rift with his teacher and friend Sigmund Freud. Fascinated by the efficacy of the two great fortune telling techniques, the Tarot cards and the *I Ching*, Jung was also one of the first to propose a psychic origin for 'flying saucers'



At the age of 23, Jung was a student living in a well-to-do Swiss home, pondering a possible future in surgery. As he sat with his textbooks, a sound like a pistol-shot rang out from the dining-room next door where his mother was knitting. The astonished pair looked at the walnut table – the wood had split right through, and not along any joint. Jung wrote: 'I was thunderstruck. . . . A table of solid walnut that had dried out for 70 years – how could it split on a summer day in the relatively high degree of humidity characteristic of our climate?' And just two weeks later, Jung came home to find that his mother and sister had been terrified by a similarly loud report, this time from a sideboard. Jung checked it; inside lay a shattered breadknife. This knife was to play a leading role in Jung's striking demonstration of psychokinesis (PK) to Sigmund Freud, which significantly altered Freud's attitude to the paranormal.

It was not surprising, perhaps, that such dramatic paranormal effects occurred in the Jung home; his mother kept a diary of precognitions and odd 'coincidences', and his grandmother was noted for 'second sight' and seeing spirits of the dead. And, by one of those odd coincidences, very shortly after the twin PK events Jung heard that certain relatives of his had been taken with the table-turning craze and that a school-girl cousin was showing signs of becoming a medium. Jung undertook a long study of her circle, and eventually submitted his doctoral dissertation on the psychology of the medium.

Dominant 'part souls'

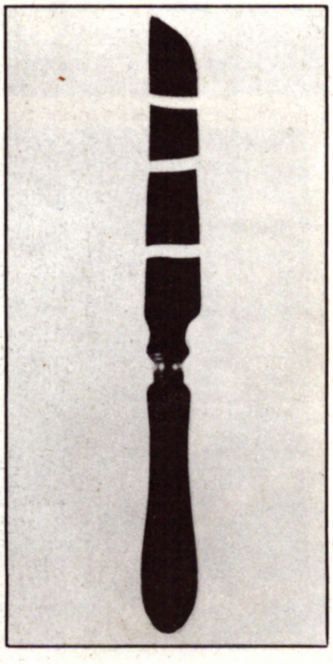
At that stage he was not convinced of any evidence of paranormality, and certainly detected fraud in his cousin's later career. His primary interest concerned the way in which 'part souls', the strange and almost autonomous fragments that appeared to have split off from the unconscious mind, dominated the medium in her trance state. Jung stressed that these 'part souls' complemented the conscious mind – this being the origin of his famous theory that the conscious and unconscious minds can balance and complement each other. The young medium was simple and childish; but the dominating 'part soul' was aristocratic, distinguished and poised. Jung's first views on the 'spirits of the dead' were that they are fragments projected from the unconscious. Later, however, he was to revise this opinion.

His interest in mediumship brought Jung to psychology, to the study of schizophrenia,

and to his work at the prestigious Burgholzli mental hospital in Zurich; between 1900 and 1907 he studied the nature of psychosis intensively, conducting what was to become famous research with word-association tests. Jung identified what he termed *complexes* (one of many household words deriving from Jung) from the results of such tests – these were manifested when the patient made unusual associations between groups of linked words, accompanied by strong emotion. These complexes were the result of emotional conflict in the individual – conflict usually created by friction between the unconscious and the conscious mind.

When he came to write up the results of his word-association experiments, Jung could not justify ignoring the work of another champion of associations, Sigmund Freud. Even threats by the medical establishment – 'If you support Freud you'll regret it, it will damage your reputation, etc.' – did not alter Jung's views about the importance of Freud's ideas, and after some correspondence the two met in Vienna in February 1907. They talked virtually non-stop for 13 hours. As far as Freud was concerned, Jung rapidly became 'favourite son' in the psychoanalytic movement; but Jung was uneasy in the role.

The main area of contention between the two was the importance of religion and spirituality. Freud had no time for either, while Jung claimed that Freud had made sexuality his substitute religion. Gradually, Jung grew to think that the rejection of the spiritual by Freud reflected the older man's flight from that element in himself. Disagreements between the two grew. Against this background of divergence, in 1909 Jung visited Freud in Vienna and, among other things, asked him for his views on parapsychology – in particular, on the incident of the broken knife in the Jung home. 'Bosh,' replied Freud. 'I had some difficulty in checking the sharp retort on the tip of my tongue,' Jung recalled. And then, as he said, 'I had a curious sensation. It was as if my diaphragm were made of iron and were becoming red-hot . . .', and a loud report issued from a bookcase, just as it had from the table in Jung's home. Speaking in the kind of jargon of which many 20th-century parapsychologists might be proud, Jung told Freud this was a 'catalytic exteriorisation phenomenon', but for Freud it was just more 'bosh'; until Jung told him it would happen again – which it promptly did. Freud was shaken, and Jung never again discussed this feat of PK – which almost certainly was due to him – with Freud.

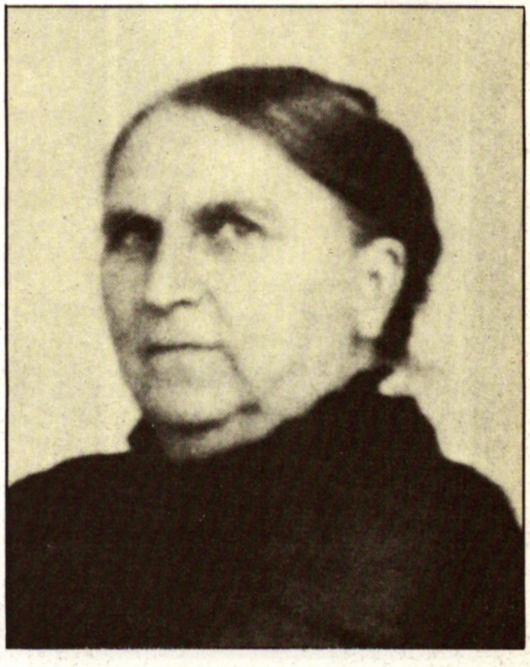


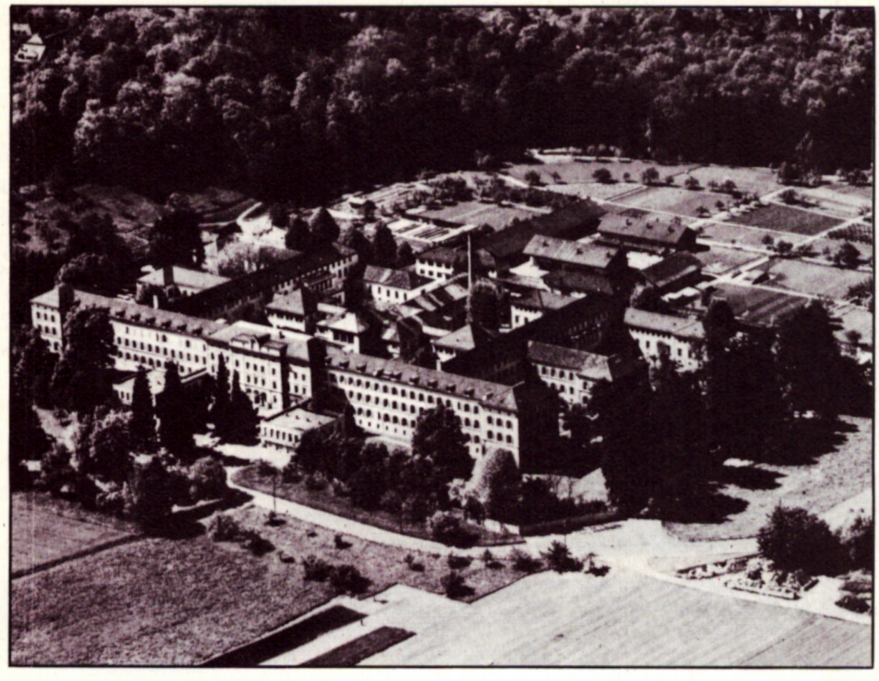
Top: a group of distinguished psychologists in 1909, including Sigmund Freud (sitting, left) and C. G. Jung (sitting, right). Later that year Freud and Jung argued about the paranormal – 'bosh' Freud called it – and the famous 'explosion' of the bookcase happened, twice, apparently directed by Jung's own PK powers. In his youth, his mother (right) had been alarmed by a similarly loud report from a table, which split. Two weeks later an explosive sound came from a sideboard; inside they found a shattered knife (above)

A balancing act

As it was, Jung's increasingly heretical views on the unconscious had made him unacceptable to other hard-core psychoanalysts. Jung saw the understanding of the unconscious as a potentially positive force for health in the personality. He believed that most young people tended to develop their conscious minds in an unbalanced way, fostering the general trait of what he called *extroversion*, their attention being primarily directed to the outside world. And so the unconscious mind would often develop a compensating *introversion* – an inwards-looking attitude. We need a balance, Jung argued; both outer and inner worlds are essential to us. And, above all, he stressed that sexuality is only one of a number of primary psychological drives. This was heresy and, as far as his colleagues were concerned, Jung had to go – like Alfred Adler before him and countless others after. The psychoanalytic movement lost its deepest thinker.

During the next decade Jung developed his ideas on the unconscious, while spontaneous psi continued to occur in his life. He had a telepathic awareness of a patient's suicide, and experienced crisis cases of





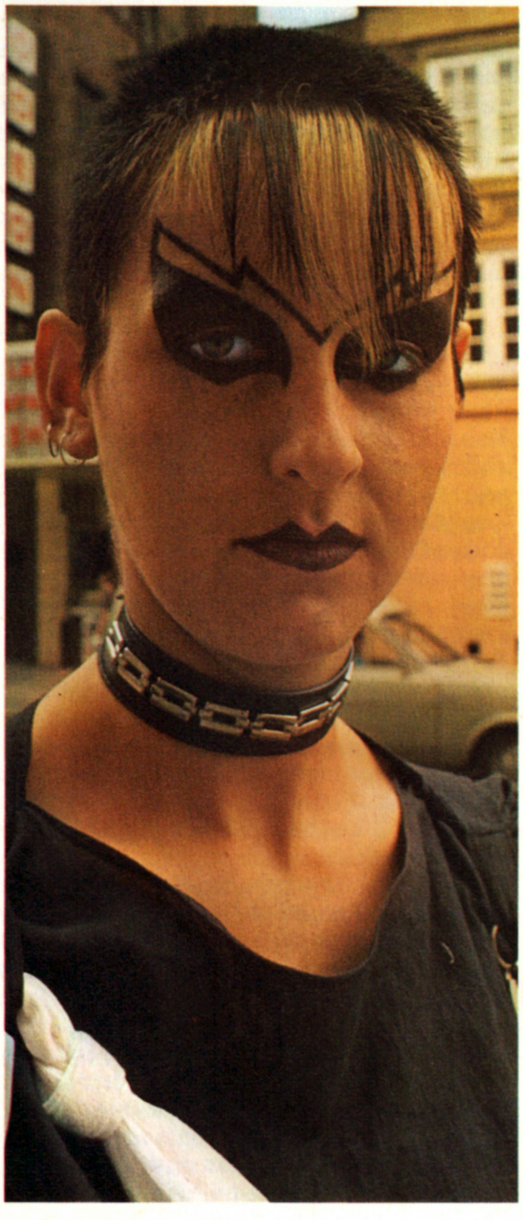
Above: the Burgholzli mental hospital in Zurich, where, between 1900 and 1907, Jung studied the nature of psychosis. He had become interested in psychology as a direct result of investigating the nature of mediumship

spontaneous ESP with his own family. In 1920, while staying in England, Jung encountered a ghost; and in the 1920s he worked with the psychologist Baron von Schrenck-Nötzing and the psychiatrist Eugen Bleuler at the Burgholzli Hospital, studying the PK of Rudi Schneider (see page 2906). Jung does not seem to have kept detailed records of these investigations, but materialisations apparently occurred, and he confided to his long-standing friend and helper Aniela Jaffe that he considered them genuine. Jung was certainly not a gullible witness; on several occasions he did *not* see phenomena that other sitters reported.

After this he did little research work, but began to develop a framework for understanding psychic happenings. This is perhaps his most distinctive contribution to both psychology and parapsychology. Jung was surely right in arguing that the major problem with psi is not the data, but the fact that there was no sound theory to explain it. Yet natural 'laws', Jung argued, are true only in statistical terms – they are not inflexible dogma; in the realms of the infinitesimally small and the infinitely great they break down. And the collective unconscious is infinitely great.

Jung rapidly realised, as he pondered the symptoms of neurotics and schizophrenics – and, increasingly, other areas of human thinking and belief such as dreams, fairy-tales and folklore and myths – that certain themes and motifs tended to recur. Certain symbols are found in many different cultures and at different times; such as that of a snake swallowing his own tail, or the Earth Mother. For Jung, it was significant that these symbols and images were what he called *numinous* – they had emotional significance for people other than the individual dreamer, or the patient who drew them in art therapy (another Jungian innovation). The emotive power, and universality, of these symbols and themes led Jung to suggest that certain elements in the unconscious are collective; they are not acquired, but are at best slightly modified by individual experience. And key elements at the unconscious level are the archetypes, primordial organising factors in our psyches.

We cannot ever perceive the archetypes directly; but we infer their existence. Place some paper over a magnet and sprinkle iron filings on it; the filings fall into place along the magnetic lines of force – but you cannot see a magnetic field, even though you know there must be one there. Similarly, archetypes cannot be seen directly; but certain patterns of experiences, daydreams and images fall into place just like the iron filings, and one knows *something* lying deep in the mind is creating the patterns that form. Jung believed that the 'deep' form of archetypes can never be known; for, in his most radical writings, he expressed his belief that they



Right: a young punk of the 1980s, seemingly proof of Jung's assertion that young people tend to develop their conscious minds in an unbalanced way, generally producing noticeably extrovert ways of dressing and behaving. At the same time the unconscious is striving towards a healthy balance – even this girl may be a natural introvert behind the elaborate façade

exist not just in individuals, not just in mankind as a whole, but somehow in some continuum outside space and time. For how else, he argued, could the coincidences – which he termed *synchronistic* – be explained?

Jung reported a case of a woman who told him how, at the death of her mother and grandmother, a flock of birds had gathered outside the window. Her husband was a patient of Jung's whose neurosis had responded well to treatment – but soon Jung suspected his patient had heart disease and sent him to a specialist. After this visit the man collapsed and died in the street, even though the specialist had given him a clean bill of health – and despite the fact that Jung himself had thought the man's symptoms very slight. When his body was taken home his wife was already very anxious – a flock of birds had alighted on the roof just after her husband had left. For Jung, an archetypal force moving synchronistically within and without generates a coincidence, and in this case the woman's story to him was the external event.

Below: a rose scarab, one of which made a timely appearance in Jung's most famous case of 'synchronicity' – when a patient was telling him of a dream about a scarab. Jung did not believe that either he or his patient had caused the scarab to appear – as would some modern parapsychologists. Rather he thought that something outside of us, and probably also outside of space and time, causes such things to happen, reverberating with archetypes – timeless key factors in our psyches. Such a factor is the Earth Mother, common to many cultures throughout history (bottom: an ancient Turkish 'primitive Venus')

In his most famous case (see page 658), a young woman patient was telling him of a dream in which she was given a golden scarab, and at that very moment, an insect flew in at the window – a rose scarab, the European relative of the golden scarab. Jung handed it to her, saying, 'Here is your scarab.' He reports that this upset the patient's sceptical rationalism and greatly facilitated her treatment.

How can one interpret these events? Did the wife cause the flock of birds to appear through PK? Did Jung similarly cause the rose scarab to appear? Jung's coincidences are often reinterpreted by ardent devotees of the PMIR theory put forward by the American parapsychologist Rex Stanford (see page 1570), which argues for unconscious need-related PK, but this type of causal analysis perhaps misses the point. Jung's argument was that this kind of reductionist 'explanation' is not going to lead anywhere; we will understand the psychodynamics of coincidences only by accepting that something *outside* the individual must be involved; some kind of organising principle that also exists outside of the confines of space and time. These coincidences contain characteristic themes, which make them meaningful to us, being universal and numinous; archetypes are involved.

Jung also ferreted out instances of synchronicity in other aspects of the paranormal such as astrology and cases of déjà-vu – areas where rational explanations failed. His belief in synchronicity compelled Jung to rethink his earlier ideas on survival after death; for, if archetypes exist outside normal space and time – and ESP and PK seemed to prove it – then perhaps the human psyche itself could exist outside space and time after the death of the body. But Jung was prepared only to speculate on the matter.

What are we to make of Jung's argument for synchronicity? Is it worthy of serious consideration or, as the American philosopher Stephen Braude has suggested, is it just 'deep nonsense'? If Jung is right about archetypal themes being common in most cultures throughout history, then it seems that we are approaching the discovery of an organising principle outside of space and time. The idea is, of course, happily accepted by most cultures, notably oriental ones – hence the rationale for (and Jung's interest in) the *I Ching* (see page 1926) and other oracular systems. Perhaps the very acceptance of synchronicity is in itself archetypal.

Jumping to conclusions

Kangaroos are a familiar sight in Australia, but startled Americans have also reported them hopping about their countryside – and even suburban streets. Yet, curiously, these creatures always evade capture. BOB RICKARD looks at this bizarre phenomenon

ON THE MORNING of 18 October 1974, two policemen from Chicago, Illinois, USA, cornered their quarry in the backyard of the incredulous man who had summoned them. The 5-foot (1.5-metre) kangaroo seemed to be taunting them as it evaded all attempts to capture it. In fact, the two officers, Leonard Ciagi and Michael Byrne, were kicked and punched by the unco-operative creature. Eventually they gave up their ill-conceived idea of handcuffing the beast, and – not wishing to shoot it – resigned themselves to watching it as they waited for reinforcements to arrive. As the cars carrying their disbelieving colleagues arrived, the kangaroo jumped a fence and bounded off down the street and out of sight. Inevitably the press had a field-day with such headlines as: 'Kangaroo stays a jump ahead of police'. In the days that followed – up to 23 October – the mystery marsupial was spotted many times in the early hours in the deserted streets of Chicago's north-western suburbs, hopping along and occasionally scavenging in dustbins.

One critic, in the *New Scientist* of 26 December 1974, suggested that 'the affair is a healthy joke made up by the Chicago policemen and continued by a subtle kind of mass hysteria.' Such stories have that indefinable quality shared by the genre of tall story told by 'a friend of a friend' but, as anyone who has ever investigated such instances of 'contemporary folklore' knows, the truth is often far stranger and a great deal more complicated than mere rumour. In this case phantom kangaroos, elusive and seemingly without detectable origins, prove to be no strangers to the Chicago area – nor indeed to North America as a whole.

In late October 1974, the 'Chicago Hopper', perhaps another kangaroo, began turning up at locations in the neighbouring state of Indiana, seemingly alternating with marsupial appearances in Chicago. The distances between the locations make it unlikely that a single animal, bounding back and forth, was responsible for all the sightings. It seemed obvious that there were at least two kangaroos on the loose when, on 2 November, one was seen by three youths in Plano, Indiana, and within half an hour another was seen 50 miles (80 kilometres) away, on the outskirts of Chicago. The appearances continued in Indiana and Illinois until 25 November when, as mysteriously and as suddenly as it started up, this strange series of sightings ended without anyone solving the mystery of where the kangaroos came from – or what happened to them next.

Animal erratics

Two American Forteans, David Fideler and Loren Coleman, who were no strangers to the perplexing world of animal erratics – or 'out-of-place' animals – were fascinated by the kangaroo reports and decided to investigate. As they half expected, the Chicage 'flap' was by no means unique and, in *Fate* magazine of April 1978, they were able to report details of others – both before and after that of 1974 – from a number of states (see box).

April 1978 saw a large number of reports from Waukesha, Wisconsin. It seemed as if the publication of the article by Fideler and Coleman had triggered a new outbreak of phantom kangaroos – duly investigated by Coleman and his fellow cryptozoologist Mark Hall. The results provide the most solid evidence yet of a feral American marsupial. Plaster casts of kangaroo tracks were obtained by Hall following clear sightings of two kangaroos on 23 April 1978 by Lance

With a hop and a skip

Kangaroos in the United States were, until Forteans David Fideler and Loren Coleman researched the subject, believed to be exclusively misidentifications of indigenous creatures. The investigations, however, point to a genuinely unexplained phenomenon.

Possibly the earliest sighting was recorded in 1900 by a local historian of New Richmond, Wisconsin, who wrote that during a tornado the previous year much of the town was wrecked, including a travelling circus; naturally she assumed that the kangaroo she saw had escaped from it. But years later, Robert H. Gollmar, son of the circus owner, had no memory of the circus ever owning a kangaroo.

In 1949 just outside Grove City, Ohio, a bus driver was startled to see a kangaroo bounding through the beams of his headlights. It was, he said, 5 feet 6 inches (1.6 metres) tall, brown and – oddly – 'appeared to jump on all fours'.

The woods around Coon Rapids, Minnesota, were the scene of sporadic sightings between 1957 and 1967. And in 1965 the Kansas towns of Abilene and Wakefield were the focus of marsupial spotting.

Then in 1967 a 'large blue-grey' kangaroo-like creature was seen bounding through fields near Puyallup, Washington, on the western seaboard of the United States.

In 1971 a kangaroo was sighted near Northwestern University in a suburb of Evanston, Illinois – near Chicago. In 1975 a kangaroo was seen near Dalton City, Illinois, and in 1976 kangaroos were spotted at Rock Island, Illinois, and near Golden, Colorado. And they continue to be seen – but not caught.

Below left: kangaroos in what is widely assumed to be their only natural habitat, the Australian outback. Yet kangaroo-like creatures have been reported in the United States, and even occasionally captured on film, as at Waukesha, Wisconsin, in April 1978 (above). In the same month, in nearby Brookfield Township, one Lance Nero made plaster casts of distinctly marsupial footprints (left). And even in Britain wallabies, a close cousin of kangaroos, have somehow managed to establish at least one colony in the Peak District of the Midlands (right). But where did the original animals come from?

Nero and his family in Brookfield, near Waukesha. The following day two unnamed men managed to take a hasty Polaroid photograph of a kangaroo they had stumbled upon in the high brush country near Menominee Falls. And in 1979 there were similar sightings in New Brunswick and Ontario, Canada.

The most tantalising kangaroo story came in 1981, during a flap centred on Tulsa, Oklahoma. A man pulled into a café in Tulsa for a drink. He said he had just had to swerve to avoid a kangaroo in the middle of the road – and in doing so struck a second one, killing it. To prove it, the dead animal lay in the back of his truck, as witnessed by the café patrons, who included two highway patrol officers. But before any details of the incident could be noted the man drove off, taking his 'evidence' with him. One of the officers later remarked ruefully, 'I wish I'd taken a picture of it.' And the following week, a family from nearby Owasso, who were out in the early hours delivering newspapers, reported seeing several kangaroos.

Undoubtedly some such sightings have been hoaxes – but equally there seems little doubt that there are kangaroos, and possibly wallabies, living wild in certain areas of North America. In England there is at least one known colony of feral wallabies, and there are reports of regular sightings of both wallabies and kangaroos from the remoter areas of the southern counties. Similarly, the wilds of North America provide excellent habitats for errant marsupials, especially wallabies. Some of the more puzzling sightings of kangaroo-like creatures have given rise to the remote hope that they are isolated survivors of some sort of native marsupial. But the only known evidence of prehistoric marsupials has been discovered in South America. Two other theories are offered: barring a certain percentage of misidentifications, either the authentic out-of-place animals appear and disappear in unlikely places through the agency of a teleporting force – which is very hard to substantiate – or they are escapees from zoos, or their descendants. But there are records of only two escapes, both in 1968. One was a wallaby that made a bid for freedom from the Michigan State University School of Veterinary Medicine at East Lansing – and, curiously, a creature resembling a kangaroo was sighted at Lansing during the 1974 Chicago flap. The other 1968 escape was from Hozie's Circus, near Monroe, Louisiana. Neither animal was re-captured.

Usually police are quick to check local zoos, wildlife parks and owners of exotic pets as soon as a sighting is reported, but almost

always it transpires that there have been no known escapes. There are always pranksters who let animals free in the wilds, but surely not on this scale. The other favourite rational explanation is that the animal must have escaped from a travelling circus, but with very rare exceptions this cannot be substantiated. The mystery remains, so it is not surprising that the ideas of the existence of an undiscovered kangaroo-like creature, or of the phenomenon of animal teleportation, have found some advocates.

Above: the Patagonian cavy (guinea pig), one of which was unaccountably discovered during the 1981 'kangaroo flap' in Tulsa, Oklahoma. Similarly, a South American kinkajou (right) was allied to the 1974 Chicago kangaroo sightings. Were people, already alerted to the bizarre by inexplicable appearances of out-of-place animals, suddenly more aware of other such creatures? Or do strange beasts arrive in unlikely places as a kind of Fortean downpour?

A killer kangaroo?

To illustrate the undiscovered animal theory there is the strange story of January 1934, when the residents of Hamburg, Arkansas, were terrorised by a huge animal unlike anything they had seen before, but that most resembled a kangaroo. The Rev. W. J. Hancock, who saw the creature, said: 'It was as fast as lightning and looked like a giant kangaroo running and leaping across the fields.' For several consecutive nights something had killed and partially devoured a number of dogs, ducks, and geese – and although this is most uncharacteristic behaviour, the mystery 'giant kangaroo' seemed the obvious suspect. Search parties of armed farmers tracked it into the hills, but it disappeared.

The more one researches the subject the more noticeable it becomes that there is an overlap or correlation – however elusive – with other unexplained phenomena. One school of thought holds that certain places are subject to repeated manifestations of UFOs, strange creatures and so on, for reasons we have yet to discover. Certainly many of the unexplained marsupials have appeared in or around 'window areas'. For example, the mysterious killing of livestock and animal mutilations, not dissimilar to those at Hamburg, Arkansas, have been reported in other areas where strange kangaroos have been seen. Most of the places mentioned in this article are also, as revealed in George Eberhart's massive American gazetteer *A geobibliography of anomalies*, apparently associated with UFOs or bigfoot sightings, falls of odd objects from the sky (see page 150), and discoveries of other out-of-place animals. In a review in *Fortean Times* in 1982, Loren Coleman mentions that, during the 1981 Tulsa flap, a Patagonian cavy (guinea pig) was discovered and no one could account for its presence. Also, during the 1974 Chicago flap an absurd attempt was made to explain away the kangaroo as a misidentification of a tiny South American kinkajou (a raccoon-like creature) found inexplicably wandering in the city. Forteans are familiar with such phenomena and many instances could be cited for exotic animals turning up during searches for a completely different alien animal. Charles Fort (see page 1721) was probably the first researcher to

draw attention to this 'substitution' phenomenon. He also suggested, darkly, that it might be an attempt to divert attention from one mystery to another, especially when the first is near solution.

Certainly, when one considers the many meaningful coincidences that weave in and out of accounts of errant animals in inappropriate places, many complications tend to arise. But surely the most thought-provoking link must be credited to Loren Coleman, who noted that the genus to which kangaroos belong is *Macropus*, which literally means 'big feet'.

Post script

Your letters to THE UNEXPLAINED

Dear Sir,
When I first saw the Hexham heads (illustrated and discussed in issue 117 of *The Unexplained*), and learned of their context, they seemed to me to be fully within the tradition of the innumerable stone heads manufactured by the Celts in both pre-Roman and Roman times. Before the Romans banned barbaric practices such as human sacrifice the Celts were, like many other peoples, head hunters. In common with others in many parts of the world they prized severed heads as evidence of their prowess in battle. They did more than this – they venerated them, used them as protection for their stock and dwellings and their own safety, and believed them to have a divine sacred life of their own. The god who presided over the Otherworld Feast is conceived of in their mythology as being in the form of a divine severed head. When Christianity came to Celtic lands, magic power was still attributed to severed heads of martyred churchmen and saints, and this belief in the power of such heads, natural or artificial, has persisted among the superstitious in many parts of the British Isles as well as on the once-Celtic continent of Europe.

There are two problems connected with the Hexham heads. The first is their true dating, which is difficult to establish. The second may perhaps be classed as anthropological: no matter when and by whom these heads were fashioned, the phenomena they engendered in two if not three – or, if we include Dr Robin's experience [see page 2328], four – instances seem at least irrefutable, if inexplicable.

I have been at great pains *not* to maintain that these heads are Celtic in regard to dating; my mind is totally open and I have made this clear to journalists, in television interviews, in lectures, and in a definitive article 'Some new thoughts on old heads' in the Newcastle upon Tyne publication *Archaeologia Aeliana*. I do *not* maintain that the heads are Celtic in origin; but that they have in some way drawn to themselves powers such as were attributed to real or manufactured heads in the pre-Christian and, indeed, the early Christian world. Old customs die hard. Superstition is still attached to artefacts in the form of heads whether they be ancient or comparatively modern. I have considered the significance of Celtic heads in several publications, and the subject is treated in my book *Pagan Celtic Britain* (1967); the bibliography contains references to other works I have published on the subject.

So I must insist that I do not maintain, and have not maintained since Mr Craigie's claims were made known, that the Hexham heads are necessarily of Celtic origin. The matter is still debatable.
Yours faithfully,
Anne Ross Southampton, Hants

Dear Sir,
I was most interested to read your series of articles on visions of the Virgin Mary [beginning in issue 78] as I myself have had an experience along similar lines.

I must have been 11 or 12 years old at the time, and we lived on a Greek island. One morning my brother woke up and told me of a vision he had had in the night. He said that he had suddenly woken up to see what appeared to be the figure of a woman standing by my bed. According to him, she was dressed in black right down to her feet, and her head was covered with a black veil. She was holding an open book in her hands and seemed to be reading. Apart from the pale moonlight through the window, there was no other light in the room. My brother moved towards her to ask her who she was – and she immediately disappeared.

The next day we had guests to stay overnight, and I slept with my brother in his bed. And I too had the same vision: I saw the figure of a woman, like that described by my brother, standing next to my empty bed. The vision was very vivid, and I was convinced that the figure was that of a real, living person. I was terrified and tried to get back to sleep at once, making no effort to speak to her.

I should like to point out that visions of the Virgin are not rare in Greece, particularly on the island of Tinos. In the 19th century a nun had repeated visions of the Virgin, who ordered her to build a church at a particular spot on the island. In 1822, after excavations at that spot, an icon of the Virgin was found, and a huge church subsequently built. Now, thousands of lame and sick pilgrims from all over Greece visit the island and worship the icon in the hope of a cure.
Yours faithfully,
George C. Georgiou London

Dear Sir,
The picture on page 1605 showing the aftermath of the Silver Bridge disaster of 1967 brings to mind an item of folklore from the Point Pleasant area. This is connected with an evil deed that took place on the banks of the Ohio river in the 18th century.

In 1770 one John Logan led a group of Shawnee Indians who settled at Point Pleasant. They lived in peace for a time, but friction developed between the Indians and the local white population after the murder of several Indians, including some of Logan's relatives. Logan mistakenly believed that some white citizens had committed the crimes, and this led to an extremely bloody conflict known as Lord Dunmore's War. Finally, Cornstalk, a Shawnee chief, decided that peace must prevail. He arranged a meeting with Lord Dunmore, governor of Virginia. Logan refused to attend – and this proved fortunate for him.

The peace council was held on an area of shingle beach close to the Silver Bridge site. Here, however, Cornstalk found no peace. He was, in fact, cruelly murdered. But in his dying breath he allegedly put a curse of death and destruction on the place – and many believe this is the cause of the large number of 'accidents' that happen in the area.

Could old Cornstalk's curse be responsible? Have the events of the 1770s left a ghastly impression on Point Pleasant, or were they themselves induced by the malevolence of the area itself? Or is it all, as the sceptics would have us believe, 'mere coincidence'?
Yours faithfully,
G. G. B. Tindale Tillington, Staffs.

Send *your* letters to THE UNEXPLAINED, Orbis House, 20–22 Bedfordbury, London WC2N 4BT

Gods, men and machines

Some of the exciting new series starting soon in *The Unexplained*

Murder most foul?
For centuries historians have been baffled by the disappearance of 12-year-old King Edward V and his younger brother Richard of York. Were they killed in the Tower? And if so, by whom? Or perhaps they escaped from their prison and were smuggled to safety abroad. . . . **See issue 150**

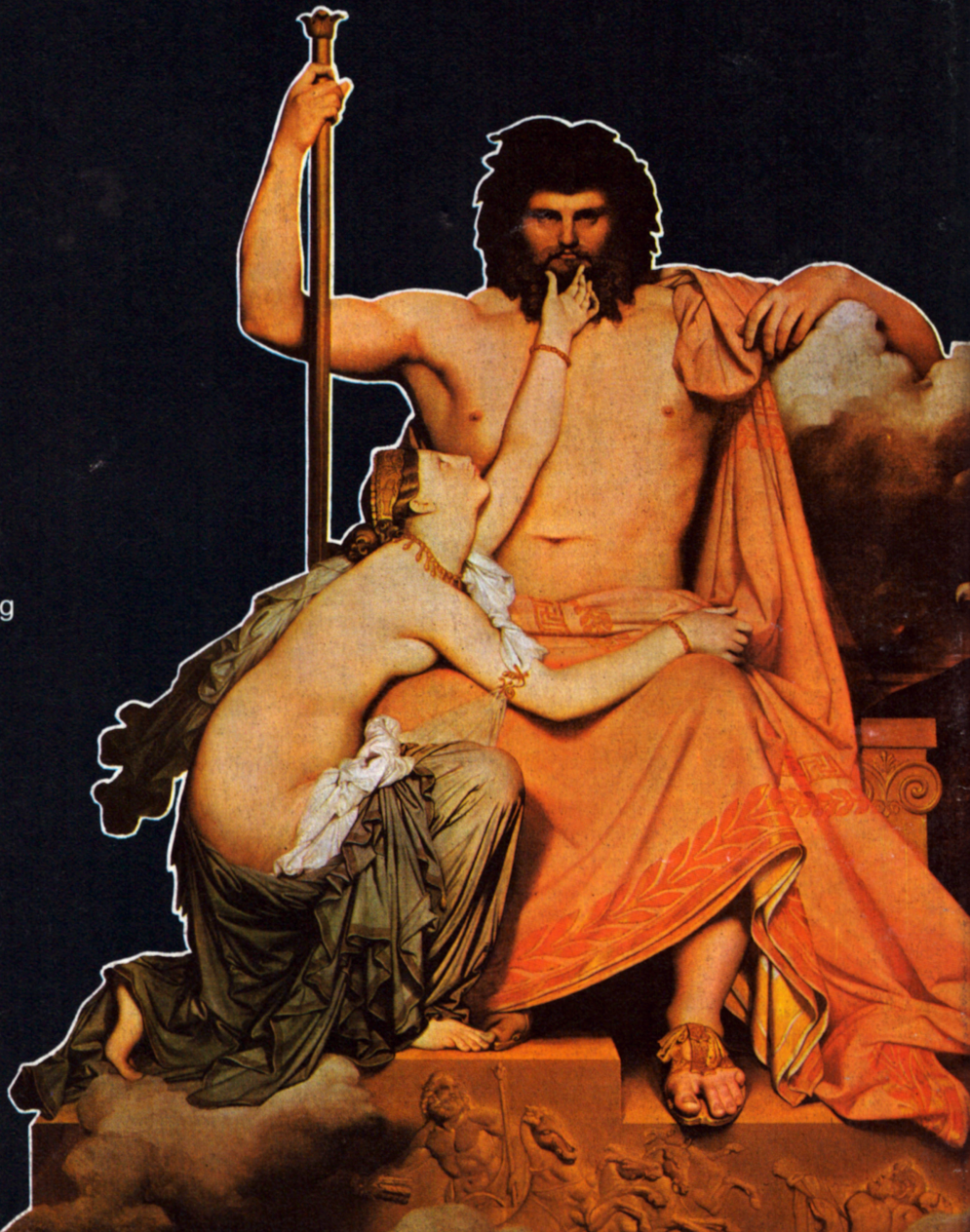
Black monk of Pontefract
The events at the home of a family in Pontefract bore all the marks of a classic poltergeist. But the weird phenomena were accompanied by sightings of a tall, black-robed monk – and he seemed determined to wreck the household. **See issue 150**

The miracle machine
Bumper crops of barley, beet and tomatoes; marked improvements (if not complete cure) in cases of arthritis, migraine and multiple sclerosis; and astounding results in the treatment of lame or paralysed animals – all this has been claimed for the work of Stephen von Mehesz and his 'miracle machine'. **See issue 151**

Between two worlds
A vision of Christ instigated the translation of Emanuel Swedenborg from scientist and philosopher to visionary and prophet. From then on he lived at once in our world and in that of the spirits, learning at first hand the secrets of the afterlife. **See issue 152**

Lotus dream
Similarities between the gods Dionysus, Osiris and Shiva, and the discovery in Europe of effigies of deities in the lotus position, suggest that there may have been one mystical yogic cult throughout Europe and India in the late Stone Age. **See issue 154**

The case for God
Is there any scientific evidence for the existence of God? A controversial scientist believes there is. His fascinating evidence is presented in **issue 155**

Legends of today
Two friends arrive at an hotel in France as overnight guests. Next morning one discovers that the other has vanished without trace, together with the room she slept in and all her belongings: hotel staff deny any knowledge of the missing guest. This and other contemporary mythological stories are investigated in **issue 156**

The gods in the Greek and Roman pantheons had complicated personal lives; in the painting *Jupiter and Thetis* (below) by J. A. D. Ingres (1780–1867) Jupiter, king of the Roman gods, woos the Nereid Thetis, mother of the mortal Achilles